

*Basavalingappa, Jeerage.
1935. Who Is the Founder of
The Virasaiva or Lingayat
Religion. Translated by
Jeerage K. Basavappa.
Bangalore.*

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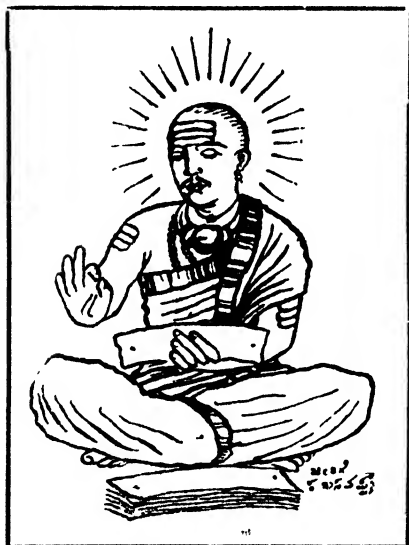
From

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ŚRĪ

BASAVĒŚVARA

THE FOUNDER OF THE VĪRAŚAIVA OR
LINGAYET RELIGION



"Long before (the wearing of) Kāliya Kankāla, long before the destruction of the three Puras, long before Hari and Virinchi, long before the marriage of Uma, long long long before, Thou wert young and I was old. O! Kūḍala Sangamadēva the Great Giver."

[Picture by Jeerage K. Basavappa, B.A.]

THE AUTHOR



MR JEERAGE BASAVALINGAPPA
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PREFACE.

THIS is a translation of the little Kanarese work entitled “ವೀರಶೈವ ಮತಸಾಧುಪದಕರು ಯಾರು?” written by Mr. Jeerage Basavalingappa, my father.

The foundership of the Vīraśaiva or Lingayet Religion has, of late, become an open question. It is being discussed and argued from all quarters by all persons, both in print and on platform: and it is a very important question and I am sure it is worth all the discussion and argument, provided they are based on facts and figures and not on whims and fancies.

It is with a view to throw some light on the true history of the religion that this little work was written but never with any party spirit: and with the same view it has now been translated into English.

Quotations which are not found in the original but whose sources only are mentioned, are inserted in this translation with explanatory notes for the ready reference of the reader: and they are shown within brackets.

A short discourse on ‘the Scriptural Authorities of the Vīraśaivas or Lingayets’ written in English by the author is appended to this translation.

I must not forget to mention here my thanks due to Mr. Sadasivappa Jeerage, my brother, for his help in compiling the Index to this translation.

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JEERAGE K. BASAVAPPA.

WHO IS THE FOUNDER OF THE VIRASAIVA OR LINGAYET RELIGION?

WHEN the celebrated Virasaiva Religion came into existence and by whom it was founded—are matters which have to be investigated. If an enquiry is made as to whether *Vīraśaivism* existed prior to Basavēśvara, it will be found that copious proofs have not, till now, come forth. No mention is made of the word *Vīraśaiva* or (the fundamental characteristic features of *Vīraśaivism*, namely,) *Aṣṭāvaraṇa*, *Panchūchāra* and *Ṣaṣṭhala* either in any of the inscriptions or in any of the independent works whose authorship, date and place are known prior to Basavēśvara. Mention is made only of *Saiva*, *Lakulīśa Saiva*, *Pāśupata Saiva*, *Kālāmukha Saiva* and other divisions, but no reference has been made to *Vīraśaivism*. No name of any Virasaiva celebrity can be found. It is learnt that there had been in existence prior to Basavēśvara only *Lakulīśa* and other *Saiva mathas* (monasteries), but not *Vīraśaiva mathas*. The history of the pre-Basavēśvara period has to be related after historians make more investigation. Among Rēvaṇasiddha, Maruṣasiddha, Panditārādhyā, Ēkōrāma and Viśvārādhyā, who are, of late, addressed as *Panchāchāryas*, some are contemporaries of Basavēśvara and some are posterior to him. They, who were at first *Kālāmukha* and other *Saiva Gurus*, became *Vīraśaiva Gurus* at the time of Basavēśvara and their *mathas* (monasteries) were established after Basava.

That Rēvaṇasiddha was at first a *Lakulīṣa Saiva* may be seen from the "Rēvaṇasiddha Ragale" written by Hampeya Hariśvara in 1165 (?) A.D. [In the first *sthala* of the said work, Rēvaṇasiddha, under the name of Piṇṇanka, while being taken by the Chola king to the Viṣṇu temple, is described as one having the characteristics of a *Lākula*. It is as follows:—

“ಆಗ ಜೋಳಂ ಕೇಳ್ಕು ನಡನಡನೆ ನಡುಗುತುಂ |
 ರಾಗದಿಂದಲ್ಲಿಂದೆ ಮೈಯ್ಯಕ್ಕಿ ಪೊಗುತುಂ ||
 ಬಂದು ಪದದೊಳು ಬಿದ್ದ ಜೋಳನೃಪನಂ ಕಂಡು |
 ಇಂದುಧರಸರುಪಿದನೆ ಎಳೆಂದು ಕೈಕೊಂಡು ||
 ಎತ್ತಿ ವಿಷ್ಣುಗೃಹಕ್ಕಾಗಿ ಬರುತೊಪ್ಪಿದಂ |
 ಕರ್ತು ಜೋಳಂ ಕೈಗೊಡುತ್ತ ಬರಲೊಪ್ಪಿದಂ ||
 ಸೋಮಧರಮಹಿಮನಸಮಾನಶೈವಾರ್ಚಕಂ |
 ಸಾಮರ್ಥ್ಯ ಕಂದಾವಲಿಯನಿಳಿಯ ಪಾಲಕಂ ||
 ಲಾಕುಳದ ಲಾಕ್ಷಣಿಕ ನಮ್ಮಮ್ಮ ಬರುತಿರ್ದ |
 ನಾಕಸ್ತಿಕಂ ಮರುಳನಂತೆ ನಡೆತರುತಿರ್ದ ||
 ಇಂತು ವಿಷ್ಣುಗೃಹದ ಕಾಣ್ಕೆಗೊಲವಂ ಬಂದು |”

Besides, no mention is made of *Lingadhārana* or the word *Vīraśaiva* or *Ṣaṭsthala* in the said work from the beginning to the end, showing thereby that Rēvaṇasiddha was a *Saiva* before he became a *Vīraśaiva* or *Lingayet*.]

That Ekōrāma was at first a *Saiva* and afterwards became a *Vīraśaiva* by the deity Rāmanātha Linga of Mudanūru, may be seen from the "Ekōrāma Purāṇa" written by Haradanahalli Nanjaṇāchārya in 1650 A.D. and the "Rāmanātha

Vilāsa" written by Sadāśivayōgi in 1554 A.D. [How Ēkōrāma became a *Vīraśaiva* is well described in the seventh and eighth chapters of the "Ēkōrāma Purāṇa," an abstract of which is given here in English:—

"Ēkōrāma was devoted to Rāmanātha Linga of Mudanūru and was worshipping it. He was performing his religious rites as a *Suddhi Śaiva*. He was also devoted to Tirujñāni, Māṇikya-vāchakar, Tirumūla and others. Just then Śankhukarṇa Gaṇādhiśvara came from Kailāsa and explained to Ēkōrāma about the greatness of the *Vīraśaiva* doctrine. Thereupon Ēkōrāma determining himself to receive the *Vīraśaiva Dikṣe*, went to Mudanūr temple and there received the *Dikṣe* at the hands of the deity and became a *Vīraśaiva*."

As regards "Rāmanātha Vilāsa", the extract given in the "Kavicharitre," Volume II, showing that Ēkōrāma received *Vīraśaiva Dikṣe* from the deity Rāmēśvara Linga, is given here:—

“ಹೊಯಿಸಳ ದೇಶದೊಳ್ ಮುದ್ರಾಪುರದೊಳ್
ಶ್ರೀರಾಮೇಶ್ವರ ಲಿಂಗಮೂರ್ತಿಯಂ ಎರಶೈವದೀಕ್ಷೆ
ಯಂ ಪಡೆದು ಅದು ವುಸೆಯೆಂದು ತಿಳಿದು ಶಂಕೆಯಂ
ಮಾಡಿದ ಶೈವರ್ಗೆ ಆ ರಾಮೇಶ್ವರ ಲಿಂಗಮಂ ಸಾಕ್ಷಿ
ಯಂ ನುಡಿಯಿಸಿ ಮೆರೆದು ಭೂಲೋಕದೊಳ್ ಎರಶೈವ
ಮತಮೆ ವೇದಾಗಮ ಶಾಸ್ತ್ರಪುರಾಣಂಗಳೊಳ್ ಉತ್ತರ
ಮೆಂಬುದು ಪ್ರಾಚುರ್ಯಂಗೆಯ್ದ ರಾಮನಾಥಾಚಾರ್ಯ
* * *”]

That Paṇḍitārādhyā was younger than Basava, that he had gone to Kalyāṇa to see Basava, that Basava had, by that time, become absorbed into

Sangamēśa (Linga), that he (Paṇḍitārādhyā) wrote "Basavamāhātmya Gīta" in praise of Basava, may be seen from the "Sanskrita Paṇḍita Chāritra" written by Gururāja Kavi in 1430 A.D., the "Ārādhyā Chāritra" written by Nilakanṭhāchārya in 1485 A.D. and the "Gururāja Chāritra" written by Siddhanāṇjēśa in 1650 A.D. [The substance of all these three works is given in a nut-shell in the "Kavicharitre," Volume I, the relevant portion of which is quoted here:—

“ಈತನು (ಪಂಡಿತಾರಾಧ್ಯನು) ಈಶ್ವರನಿಂದ
ಫೂಲೋಕದಲ್ಲಿ ಬಸವೇಶ್ವರನೊಡನೆ ಹೋಗಿ ಅವತರಿಸು
ವಂತೆ ಆಜ್ಞಾಪ್ತನಾಗಿ ಶ್ರೀಶೈಲದಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ
ಲಿಂಗದ ಸನ್ನಿಧಿಯಲ್ಲಿ ಪುತ್ರಾರ್ಥಿಯಾಗಿ ತಪಾಬಟ್ಟೆ, ದ್ವಂದ್ವ,
ವೆಂಗಿದೇಶಕ್ಕೆ ತಿಲಕಪ್ರಾಯವಾಗಿದ್ದ ದ್ರಾಕ್ಷಾರಾಮ
ಪುರದಲ್ಲಿಯೂ ಭೀಮೇಶ್ವರ ಲಿಂಗದ ಪುರೋಹಿತನಾದ,
ವಾಣಸಾಸ್ತ್ರಯಜು ಭೀಮನ ಪಂಡಿತನಿಗೂ ಗೌರಾಂಜಿಗೂ
ಮಗನಾಗಿ ಹುಟ್ಟಿದನು * * * ಬಸವನು ಕಳುಹಿಕೊಟ್ಟ
ಭಸಿತವನ್ನು ಧರಿಸಿಕೊಳ್ಳಲು ಈತನಿಗೆ ಆಕ್ಷಣವೇ ಕರ್ಣಾಟ
ಭಾಷೆ ಬಂದಿತು. ಆ ಭಾಷೆಯಿಂದ ಇಷ್ಟಲಿಂಗ ಸ್ತೋತ್ರ
ವನ್ನೂ ಬಸವ ಮಾಹಾತ್ಮ್ಯ ಗೀತಗಳನ್ನೂ ಮಾಡಿದನು.
ಈತನು ಕಲ್ಯಾಣಕ್ಕೆ ಹೋಗಿ ಬಸವನನ್ನು ನೋಡ
ಬೇಕೆಂದು ಹೊರಟು ಹಾನುಗಲ್ಲಿಗೆ ಬಂದಾಗ ದಾರಿಯಲ್ಲಿ
ಒಬ್ಬ ಚರನು ಬಂದು ‘ಬಸವಂ ಕೊಡಲ ಸಂಗಮೇಶ್ವರ
ನಲ್ಲಿ ಅಡಗಿದಂ; ಬಿಜ್ಜಳನು ಶರಣರು ಕೊಂದರು’ ಎಂದು
ಹೇಳಲು ‘ಬಸವ ಬಯಲಾದೆಯಾ’ ಎಂದು ಆಳಲಿ
ಗೀತವನ್ನು ಹಾಡಿದನು * * *”]

That the aforesaid four persons, namely, Rēvaṇāsiddha, Paṇḍitārādhyā, Ekōrāma and

Marulasiddha came to *Sivānubhava Maṇḍapa* (the house of religious experience) of Basava and obtained *Jangamasthāna* (priesthood) in the presence of Allama may be seen from the *Vachana* written by Sangana Basavēśvara in 1600 A.D. [In his *Vachana* Sangana Basavēśvara says that Basava and others requested Allama Prabhu in the *Sivānubhava Maṇḍapa* (the house of religious experience) at Kalyāṇa, to enlighten them on the different ways of *Samādhi* (union with God) they should adopt, and that Allama Prabhu, complying with their request, explained the eight *Pathas* of *Samādhi* (the eight ways of union) through Nirlajja Sāntiah, to eight different batches of them, of whom Rēvaṇasiddha, Marulasiddha, Ekōrāma, Paṇḍitārādhyā and some others formed the fifth batch which was shown the fifth *Patha* of *Bayala Samādhi*. The extract relating to this reads as follows :—

“ಅಯ್ಯಾ ಪರಮಾರಾಧ್ಯ ಸಚ್ಚಿದಾನಂದಮೂರ್ತಿ
ಶ್ರೀ ಗುರುದೇವನೆ, ಸಕಲ ಪ್ರಮಥಾರಾಧ್ಯ ಗಣಸಮೂ
ಹವೆಲ್ಲ ಸರ್ವಾಚಾರ ಸಂಪತ್ತಿನ ಆಚರಣೆಯನಾಚರಿಸಿ
ಮುಗಿದಮೇಲೆ ಸಮಾಧಿಸ್ಥರಾದ ನಿಲುಕಡೆಯ ಕರುಣಿಸಿ
ಬೇಕಯ್ಯ, ಸ್ವಾಮಿ ಕೇಳಯ್ಯ, ಅನಾದಿಶರಣನೇ, ಎದು
ಕಲ್ಯಾಣ ಪಟ್ಟಣದಸುಭಾವ ಮಂತ್ರಪದಲ್ಲಿ ಬಸವ ವೊಡ
ಲಾದ ಸಕಲ ಪ್ರಮಥ ಗಣಗಳು ಪರಿವಮೂರ್ತಿ
ಪ್ರಭುಸ್ವಾಮಿಗಳ ಬೆಸಗೊಳ್ಳಲು, ಆಗ ಮಹಾಪ್ರಭು
ಸ್ವಾಮಿಗಳು ನಿರ್ಲಜ್ಜ ಶಾಂತಲಿಂಗ ದೇಶಿಕೋತ್ತಮನ
ಮುಖವಚನದಲ್ಲಿ, ಸಕಲ ಪ್ರಮಥಗೌ ಸರಸವಮಂ
ಕೊಡುತ್ತಿದ್ದರು ನೋಡಾ. * * * ಪಂಚಮ

ದಲ್ಲಿ ರೇವಣಸಿದ್ಧ ಮರುಳಸಿದ್ಧ ಏಕೋರಾಮ ಪಂಡಿ
ತಾರಾಧ್ಯರು ಮೊದಲಾದ ಶರಣರ್ಗಿ ನಿಜವ್ರಾಣಲಿಂಗ
ಸ್ಥಲಕ್ಕೆ ಕಾರಣವಾದ ಜಂಗಮ ಲಿಂಗಾನುಭಾವನ
ಬೋಧಿಸಿ, ಸೂರೆಂಟು ಸಕೀಲ ಮೊದಲಾದ ಸಮಸ್ತ
ಸಕೀಲನನರುಪಿ, ತತ್ತ್ವ ಪಂಚೀಕರಣ ಲಿಂಗ ಪಂಚೀ
ಕರಣ ಮಂತ್ರ ಪಂಚೀಕರಣ ಬಸವೋದ್ಧರಣಿ ಮೊದ
ಲಾದ ಚತುರ್ವಿಧ ಉದ್ಧರಣಿಯ ಕರುಣಿಸಿ ಬಯಲ
ಸಮಾಧಿಯ ಪಥನ ತೋರಿದರು ನೋಡಾ. * * *
ಇಂತೀ ಅಷ್ಟವಿಧಸ್ಥಲ ಸಂಬಂಧದಿಂದ ಆಯಾಯ
ಲಿಂಗಾನುಭಾವನ ಬೋಧಿಸಿ ಅಷ್ಟವಿಧ ಸಮಾಧಿಯ
ಬೋಧಿಸಿದರು ನೋಡಾ. * * *"]

That Rēvaṇasiddha received *Vīraśaivōpadēśa* (initiation in the Vīraśaiva tenet) at the hands of Allama, may be seen from the "Chaturāchārya Purāṇa" written by Sampādaneya Parvatēśvara in 1698 A.D.

Rēvaṇasiddha not only lived during the time of Basavēśvara, but he also lived after him for twenty years. For this, the stone inscription of the Śaka year 1109, corresponding to 1187 A.D., in the temple of Siddhalingēśvara, of Śirivāḷa, the Nizam's Dominions [published by Dr.S.C. Ś. Nandimaṭha, M.A., M.R.A.S. (London), in the "Śivānubhava" Magazine for the month of May 1929] may be seen. The incidents mentioned in the six stanzas of this inscription tally, word for word, with those mentioned in Hariśvara's "Rēvaṇasiddha Ragale", Mallanṇa's "Rēvaṇasiddha Kāvya", Bommarasa's "Rēvaṇasiddha Purāṇa", Basavāṅka's "Rēvaṇa Sāṅgatya" and

a portion of the stanzas of Śaḍakṣari's "Rāja-śēkhara" (relating to the story of Rēvaṇasiddha). [The inscription containing the six stanzas runs as follows:—

“ಶ್ರೀಮದ್ಭಗವತ್ಪಾದ್ಯುಗುಣ ಸಂಪನ್ನರೂ,
ಷಟ್ಪ್ರಿಯಾನ್ವಿತರುಂ, ಸಾರಸೌರಭ್ಯ ಸರ್ವನಿಸ್ಸಂಗರು
ಮಪ್ಪ ಶಿವಯೋಗಿ ಶಾಂತಿಮಯ್ಯುಗಳ ಪುತ್ರ ರೇಣು
ಕಾಚಾಯರ ಪ್ರಸಿದ್ಧಿಯೆಂತೆಂದಡೆ ||

|| ಕಂದ ||

ಬರ್ಬಲತಂಡುಲದಿಂದೆ |

ದೋರ್ಬೀಶಂ ರಾಯಕಟಕಮಂ ತಣಿಪಿದನಾ ||

ಸರ್ವಜ್ಞಮೂರ್ತಿ ಜಗದೊಳು |

ಗೋರ್ವನೇ ಸವಸಿದ್ಧ ಚಕ್ರಿ ರೇವಣದೇವಾ ||

ತೊರೆತುಂಬಿ ಬಂದಡರೆ ತಾ |

ಹರುಗೋಲಂ ತನ್ನಿವೆನ್ನ ದಾಜ್ಞಾಬಲದಿಂದ ||

ತೊರೆಯಂ ದಾಂಟುವ ನಿಂತಿರೆ |

ರರುಪಿನ ತತುಕಾರನೀತ ರೇವಣದೇವಂ ||

ಅಂದೊಮ್ಮೆ ಸಿದ್ಧನೆಂದಡೆ |

ನಿಂದಿಸಿದರು ಮನುಜರೊಲ್ಲ ಧರೆ ಭೂಭುಗಲಿನೆಂ ||

ಬಂದದಿ ಸತ್ಯ ರಜಂ ತಮ |

ವಂದಿನ ಸಿದ್ಧಂ ಪ್ರಸಿದ್ಧ ರೇವಣದೇವಂ ||

ಮುನ್ನೊಮ್ಮೆ ಸಿದ್ಧನಾಗಿಯು |

ವಂನದ ತವನಿಧಿಯ ತೋರೆ ಲೋಕದೊಳೊಮ್ಮೆ ||

ತ್ತಿನ್ನೊಮ್ಮೆ ತೋರ್ಪೆನೆಂದುಂ |

ತಂನ ತಾಸರಿದು ನೆಗಳ್ ರೇವಣದೇವಂ ||

ತಾರದ ಮಂತ್ರದ ಮಧುರದ
ಸಾರಾಯದ ಸಪ್ತಸ್ವರದಿಂದಾಸರೇಶ್ವರಂ ||
ಭೋರನೆ ಕೇಳಿಸುತಿರ್ಪಂ |
ಧಾರುಣಿ ತಳದೊಳಗೆ ನೆಗಳ್ಳ ರೇವಣದೇವಾ ||

ನೃತ್ಯಕೆ ನಿಂದಡೆ ಬಳಿಕಾ |
ಅತ್ಯದ್ಭುತ ಮರುಳು ತಾಂಡ ರೌದ್ರನುವೆನಲುಂ ||
ಪ್ರತ್ಯಕ್ಷ ಲಿಂಗ ಬಿಮರಲು |
ಸತ್ಯದಲತ್ಯಂತ ಸಿದ್ಧ ರೇವಣದೇವ ||

ಆ ಮೂಲೋಕಸಿದ್ಧ ಪ್ರಸಿದ್ಧರಪ್ಪ ಸಿದ್ಧ ರೇವಣ
ಯ್ಯಂಗಳ ಪಾದಪ್ರಕ್ಷಾಲನು ಮಾಡಿ ಸಿರಿವೊಳಲ ಸರ್ವ
ಸಮಸ್ಯವಾಗಿ ಧಾರಾ ಪೂರ್ವಕದಿಂ ಮಾಡಿಕೊಟ್ಟರು
|| ಮಂಗಳಂ ಮಹಾಶ್ರೀಶ್ರೀ ||”

The incident mentioned in the first stanza is that Rēvanasiddha entertained the Royal Town (ರಾಯ ಕಟ್ಟಕ) with *Barbala* rice. This is exactly the popular story narrated in the aforesaid works, that when Rēvanasiddha begged the King Vīra Bijjala for alms, at Mangalavāda, Vīra Bijjala offered him boiling *Pāyasa* (a kind of sweet gluey food) which Rēvanasiddha rubbed against a pillar, that, in consequence, the palace of Vīra Bijjala caught fire and that thereupon, Vīra Bijjala being struck with awe, begged pardon of Rēvanasiddha, who pardoned him and entertained the whole city with the *Pāyasa*.

The incident mentioned in the second stanza is that when the stream became flooded, Rēvanasiddha, without using the ferry-boat, crossed the stream by his own will-power. This is, of course,

the well-known story, related in the said works, that the King Vīra Bijjaḷa had, upon the advice of a Karpara Jōgi, kept in prison, in Mangalavāda, several maidens to be sacrificed to enable him to take out the long-coveted *Suragi* (sword) from the river of Māsanūru, that he was short of one maiden to make up the required number, that he asked Sūle Māyidēvi to give away her only daughter, that, thereupon, she meditated on Rēvaṇasiddha for help, that Rēvaṇasiddha immediately came from Kasi, defeated the Karpara Jōgi and drove him out and walked over the river allowing Bijjaḷa to come in the boat, and that he easily took out the *Suragi* and offered it to Bijjaḷa, who, seeing it assume the form of a serpent, requested Rēvaṇasiddha to put it in its original place.

The incident mentioned in the third stanza is that when once Rēvaṇasiddha uttered the word *Siddha* (one versed in occult science), all people took objection to the same, upon which Rēvaṇasiddha made the earth shake. This is, indeed, the familiar story, written in the works referred to above, that Gōrakṣa, at Kollāpura, took objection to Rēvaṇasiddha's calling himself a *Siddha* and caused a *Suragi* (sword) given to him as alms, that Rēvaṇasiddha melted the *Suragi* and drank it and that Gōrakṣa immediately feeling a burning sensation in his stomach surrendered himself to Rēvaṇasiddha who pardoned him and saved him.

The incident mentioned in the fourth stanza is that Rēvaṇasiddha, being himself a *Siddha*, showed

Tavanidhi (treasure). This is again the famous story that is narrated in the above-said works, that when Rēvaṇasiddha was working in the house of Gāṇada Kalliseṭṭy, at Mangalavāda, he gave *Tavanidhi* to Gāṇada Kalliseṭṭy and his wife and ended their poverty.

The incident mentioned in the fifth stanza is that Rēvaṇasiddha entertained the king with music. Unfortunately, it is not clear to what event this refers in the works mentioned above. This is to be investigated.

The incident mentioned in the last sixth stanza is that Rēvaṇasiddha took to dancing, put on the appearance of a *Maruḷa* (mad man) and made people think that he was furious. This is again the well-known story, written in the afore-said works, that Rēvaṇasiddha behaved as a mad man on one occasion when he worked in the house of Gāṇada Kalliseṭṭy mentioned above and on another occasion when, assuming the name of Piṇṇaka Nāyanār, he stopped the shaking of the Varadarāja deity in Kanchi to the great joy of the devotees.

It will be seen from all this, that the incidents contained in a concise form in the several stanzas of the inscription tally with the incidents narrated elaborately in Hariśvara's "Rēvaṇasiddha Ragale" and other works mentioned above.

The date of the inscription is Saka year 1109 which corresponds to 1187 A.D., as already mentioned. That portion of the inscription which relates to the date is given below:—

“ಶೀಲಾರ ವಂಶದ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ
 ಎಳಿಮೇಲ ಶಿಂಗಿದೇವರಸರು ಅವೈ ನಾಗಲದೇವಿಯರು
 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸೇನಾಧಿಪತಿ ಶ್ರೀಮತು ಪುಟ್ಟಿಯ
 ಕೆರೆಯನಾಯಕನುಂ, ಶ್ರೀಮತು ಬಲ್ಲಮದೇವರ ಮಹಾ
 ಪಸಾಯಿತ ಅಯ್ಯನಾಯಕರುಂ, ಶಕವರುಷಂಗಳು ೧೧೦೯
 ನೇಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬಹುಳ ೩೦ ಶುಕ್ರ
 ವಾರ ಸೂರ್ಯಗ್ರಹಣ ನಿಮಿತ್ತವಾಗಿ ಯೆಳಿಮೇಲೆಯ
 ವತ್ತರ ಬಳಿಯಬಾಡಂ ಮುರುವಡಿಯ ಮಂನೆಯ
 ಮೇಲಾಳಿಕೆಯಂ, ಶ್ರೀಮದ್ದಕ್ಷಿಣವಾರಾಣಸಿ ಸಿಂವೊಳಲ
 ಶ್ರೀಮತು ಸಿದ್ಧಶಾಂತೇಶ್ವರ ಅಂಗಭೋಗರಂಗಭೋಗ
 ಖಂಡಸ್ಥಿತ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕುಂ ಶಿವಯೋಗಿಗ
 ಳಶನಾಚ್ಛಾದನಕ್ಕುಂ.”]

I have discussed all about this in detail in the “Sivānubhava” Magazine for the month of June 1932 and the same may be seen.

For these reasons, the four or five persons, namely, Rēṇukāchārya and others cannot be said to have founded the Vīraśaiva Religion.

If it is argued, on the contrary, that the afore-said five persons, namely, Rēvaṇasiddha and others, who worked in furtherance of the movement of Basava, are of *Kaliyuga*, and that it is written in the “Svayambhuvāgama” that there had been born in the three *Yugas* previous to them, first Rēṇuka, Dāruka, Ghaṇṭākarna, Gajakarna, and Viśvakarna, next Ēkamukha, Dvimukha, Trimukha, Chaturmukha, and Panchamukha, and next Ekākṣara, Dvyakṣara, Tryakṣara, Chaturakṣara and Panchākṣara,—then, it will have to be noted that it is also written in the same

“Svayambhuvāgama” that Allama Prabhu was Niranjanadēva in *Kṛitayuga*, Nirmāyadēva in *Trētāyuga*, Niṣkaladēva in *Dvāparayuga* and Prabhudēva in *Kaliyuga*. All these things are stated only from a philosophic view, but they are not historical facts. It is written that Basava too was Skandagaṇēśa in *Kṛitayuga*, Nīlālōhitagaṇēśa in *Trētāyuga*, Vruṣabhagaṇēśa in *Dvāparayuga* and Basavagaṇēśa in *Kaliyuga*. If the foundership of the Vīraśaiva Religion has to be determined only on these philosophic thoughts, even then, Basava alone will be the originator of *Vīraśaivism* in the previous *yugas*, just as he is the originator in *Kaliyuga*. The authorship, date and place of the *Āgamas* are not known. All the *Āgamas* which contain the aforesaid facts are those that have been added after Basava in the heat of philosophic imagination. If the *Āgamas*, whose authorship, date and place are known, are found out, then, something can be said as regards historical truth. For the present, history has to be built upon the *Vachanas* of Basava and other *Pramathas* (saints), the authorship, date and place of which *Vachanas* are known.

From a philosophic view another point may be noted. All the *Vachanakāras* and all the independent authors have written that Basava is *Anādi Bhakta* (*Bhakta* existing from beginningless time). As it is written in the “Yōgajāgama” that Śiva came down in the form of *Anādi Bhakta* and preached *Aṣṭavarāṇa*, *Panchāchāra* and *Ṣaṣṭhala*, Śiva will have to be considered as the founder of the Vīraśaiva Religion, from a philoso-

phic view. But from a historical view, Basava alone will have to be considered as the founder of the Vīraśaiva Religion for the reasons stated previously. There can be no other founders of the Vīraśaiva Religion than Siva and Basava. It is written in the "Yōgajāgama" as follows:—

“ಅನಾದಿಭಕ್ತರೂಪೇಣ ಭಗವಾನ್ ಪರಮೇಶ್ವರಃ |

ಪಂಚಾಚಾರಾಂಶ್ಚ ಷಡ್ರೂಪಾಣ್ಯಷ್ಟಾವರಣಾನಿ ಚ |

ಲಿಂಗಾಂಗಸಾಮರಸ್ಯಂ ಚ ಮುಕ್ತಿಮಾಹ ಬಗದ್ಗುರುಃ ||”

It is seen that the five persons, namely, Rēṇukāchārya, Maruḷasiddha and others had not got the appellation *Panchāchāryas* at the time of Basava, and it is also seen that they were not known to Basava and other prominent *Saranas* (saints) in the early part of the period. That is why Basava and others have not referred to their names. As Rēṇukāchārya and others were at first *Saiva gurus* and as they, according to the "Sangana Basavēśvara vachana" and the "Chaturāchārya Purāṇa" referred to previously, visited Basava and others in their last period (*i.e.*, during the last period of Basava and others), their names have been left out in the *Vachanas* of the prominent *Saranas*. The names of these four persons appear in the *Vachanas* of later *Saranas*. But they have been addressed merely by their respective names, instead of being addressed as *Panchāchāryas* or *Chaturāchāryas*.

It is written in the *Vachanas* of Ādisēṭṭy as follows:—

“ಬಸವಣ್ಣನ ಭಕ್ತಿಸ್ಥಲ, ಮದಿನಾಳ ಮಾಚಣ್ಣನ
ಮಾಹೇಶ್ವರಸ್ಥಲ, ಘಟ್ಟನಾಳಯ್ಯನ ಮುದ್ದಣ್ಣನ ಪ್ರಸಾದಿ

ಸ್ಥಲ, ಚನ್ನಬಸವಣ್ಣನ ಪ್ರಾಣಲಿಂಗಿಸ್ಥಲ, * * * ರೇವಣ
 ಸಿದ್ಧಯ್ಯ ದೇವರ ನಿಷ್ಠೆ, ಸಿದ್ಧರಾಮ ತಂದೆಗಳ ಮಹಿಮೆ,
 ಮರುಳಸಿದ್ಧಯ್ಯ ದೇವರ ಅದೃಷ್ಟ ಪ್ರಸಾದ ನಿಷ್ಠೆ,
 ಏಕೋರಾಮಯ್ಯಗಳ ಆಚಾರ ನಿಷ್ಠೆ, ಪಂಡಿತಾರಾಧ್ಯರ
 ಸ್ವಯಂಪಾಕ * * * ಇವರ ಮೂಢಭಕ್ತಿ ಎನ್ನೊಳ
 ಗೆಂದಿವುದೋ?”

For these reasons, though Rēṇukāchārya and others lived at the time of Basavēśa and though they worked in furtherance of the movement of Basava, the term *Panchāchāryas* has been given to them at a later time for distinguishment.

THE FIRST PITHA (PONTIFICAL THRONE) AMONG THE VĪRĀŚAIVA GURU PĪTHAS.

The *Śūnya Simhāsana* instituted by Basavēśa in Kalyāṇa and ascended by Śrīmannīranjana Jagadguru Allama Prabhudēva, alone is the first *Pīṭha*. The other *Pīṭhas* of the aforesaid five *Gurus* went on being established after Basava as the rules and regulations of *Vīrāśaivism* got formulated. When the *Pīṭha* of Bālēhalli was established is given below :

It is known that when the catastrophe befell the town of Kalyāṇa, the *Śivaśaraṇas* scattered in different directions. At that time, some *Charapatis* remained in Kalyāṇa alone in secrecy. Among them Rudramunisvāmi is one. This Rudramunisvāmi had a disciple by name Muktimuni. He was sent out to tour the country. After touring many countries, he came to the throne of Śrīgiri and stayed there. Then, in Malenāḍu the Jains had removed (the image of) Vīrabhadreśvara and had thrown it into a river and had caused trouble. Hearing this news the said Muktimuni invested his disciple Ajāta Bhikṣāvritti Svāmi with *Paṭṭa* at Śrīśaila and sent another Digambara Muktimuni to Malenāḍu to vanquish the Jains. Then the said Digambara Muktimuni came to Malenāḍu, gained victory over the Jains, took out (the image of) Vīrēśa from the river, built a temple near Honnūru, and installed the

image therein. Then, with the intention of punishing the wicked people, he built there the village of Baḷēhaḷḷi and ascended the *Simhāsana* (pontifical throne). Thereafter, he invested one of his *Charapatis* with *Paṭṭa* and attained *Sivayōga Samādhi* (union with God). This fact may be seen in the ninth chapter of the fifth part of the "Channabasava Purāṇa" written by Virūpākṣa Paṇḍita in 1584 A.D.

It is seen from the work "Keḷadinripa Vijaya" written by Lingakavi, that some *Pūthas* came into existence in the reign of the Vīraśaiva king Doḍḍasankaṇṇa Nāyaka who ruled from 1546 A.D. to 1559 A.D. This Doḍḍasankaṇṇa Nāyaka went touring the country in the disguise of an *Atīta Jangama*, had a duel with one Ankuśakhāna in Delhi and defeated him, received honours at the hands of the *Pādusāha* of Delhi and built a *Jangama Maṭha* called "Chāvaliki Mandai" at Delhi. As the *Jangama Maṭha* formerly built by Śilavanta Nāyaka at Kāśī had become non-existent, he (Doḍḍasankaṇṇa Nāyaka) purchased a site and built a *Jangama Maṭha* again. He also built a *Jangama Maṭha* at Himavatkēḍāra. It is written in the "Keḷadinripa Vijaya" as follows:—

“ಕ೦|| ಕರಮೆಸೆವಾ ಕೇತಾರೇ |

ತ್ವರನದಿದಾವರೆಯನ್ನೈದಿ ಪೂಜಿಸಿ ತಮ್ಮ ||

ವರನಾಸ್ಥಾನದೊಳ ಜಂಗಮ |

ವರಧರ್ಮಾರ್ಥಂ ಸುಮತಮನಿರದಾಗಿಸಿದಂ || ”

As it is seen from the "Ekōrāma Purāṇa," mentioned previously, that Ekōrāma, who was a

Saiva at the time of Basavēśvara, was invested with *Paṭṭa* at Mudanūru alone when he became a *°Vīraśaiva* after obtaining *Lingadhāraṇa* from his personal deity Rāmanātha Linga of Mudanūru, it is clear that the *Jangama Maṭha* at Kēdāra was built later on by Doḍḍasankaṇṇa Nāyaka. Similarly, Doḍḍasankaṇṇa Nāyaka built a *Maṭha* newly at Nepal. It is written in the “Keḷadinripa Vijaya” as follows :—

“ಕಂ|| ಅವಿರಳ ವಿಕೃಮಚಿತರಿವು |
 ನಿವಹಂ ಗಯೆಯಿಂ ತೆರಳ್ಪುದ್ದಿಕ್ಕಿ ನೋಳೊ ||
 ಪ್ಪುವ ನೀಲಕಂಠ ನೇಪಾ |
 ಕವನೊಲವಿಂ ಸಾರ್ದನಾ ಸ್ವಪಾಳಕ ತಿಲಕಂ ||
 ಆಕಾಣದೊಳುರೆ ಮಠಮಂ |
 ವೀತಭಯಂ ಸಂಕಣೋರ್ವಪಂ ವಿರಚಿಸೆ ||”

In the same manner, Doḍḍasankaṇṇa Nāyaka built *Jangama Maṭhas* at Gaya, Prayag and many other places.

For these reasons, it can be seen that the term *Matasthāpaka* is used in the case of Rēṇukāchārya and others merely out of people's fancy, but historically Basava alone is the *Vīraśaiva Matasthāpaka* (the founder of the Vīraśaiva Religion) for the reasons already stated.

Some people, after Basava, have styled themselves as *Matasthāpakas* (founders of religion) in their works on the ground of having worked in connection with *Vīraśaivism*. For example:—

In 1430 A.D. Gurubasavakavi addresses himself as “ವೀರಶೈವ ಮತಸ್ಥಾಪನಾಚಾರ್ಯನಪ್ಪ ಶ್ರೀಮದ್ಗುರು ಬಸವೇಶ್ವರಂ”.

In 1530 A.D. Immaḍi Tōṇṭadayya calls (his) hero Vajrabāhu as “ವೀರಶೈವ ಸಂಸ್ಥಾಪನಾಚಾರ್ಯನಾದ ಚಂದ್ರಸೇನ ಸುತ ವಜ್ರಬಾಹು”.

In 1560 A.D. Virakta Tōṇṭadārya writes about himself in the “Śatakatrāya Tike” as “ಷಟ್ಸ್ಥಲ ಲಿಂಗಾಂಗ ಸಂಯೋಗ ಸನ್ಮಾರ್ಗ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾ ಚಾರ್ಯ * * * ತೋಂಬದ ಸಿದ್ಧ ಲಿಂಗ ದೇಶಿಕ”.

In 1698 A.D. Sampādaneya Parvatēśvara in stating the genealogy of his *Gurus* writes, “ಜರೆದು ಶೈವನ ವೀರಶೈವನುಂ ಸ್ಥಾಪಿಸಿದ ಸಂಪಾದನೆಯ ಸಿದ್ಧ ವೀರೇಶ”.

In 1700 A.D. Basavārādhaya writes about himself in the “Śivayōgapradīpikē” as “ವೀರಶೈವ ಮಾರ್ಗ ಸ್ಥಾಪನಾಚಾರ್ಯ”.

Though, under inspiration, different people have each, after Basava, called themselves as *Matasthāpakas* in the abovesaid manner, they cannot be regarded as *Matasthāpakas*. As Basava alone is the cause of *Aṣṭāvarāṇa*, *Panchāchāra* and *Ṣaṭsthala*, I say that Basava alone is the founder of the Vīraśaiva Religion. As it is stated, previously, that according to the “Yōgajāgama” even Śiva came down in the form of *Anādi Bhakta* (*Bhakta* existing from beginningless time) and related *Aṣṭāvarāṇa*, *Panchāchāra* and *Ṣaṭsthala*, Basava alone is the originator of *Vīraśaivism*. If, philosophically, Śiva becomes the founder of the Vīraśaiva Religion on the ground of his having uttered the *Āgamas*, historically Basava becomes the founder of the Vīraśaiva Religion on the ground of his having uttered the *Vachanas*.

The statement that Basavēśvara is historically the *Matasthāpaka* (founder of religion) is a true statement. From the time of Basava down to the present day, all the Vīraśaiva independent authors and other authors have written that Basava alone is the originator of *Vīraśaivism*. I quote here only a few authorities:—

Allama Prabhu writes in his *Vachana* as follows:—

“ ಶಿವಸಮಯ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಬಸವಣ್ಣ.”

Gururāja Kavi, in the “Gururāja Chāritre” writes, as told by Paṇḍitārādhyā, as follows:—

“ಶ್ರೀ ವೀರಶೈವಸ್ಯ ಧರ್ಮಸ್ಯ ಸರಣಿಂ ಪರ
ಮೇಶ್ವರ ಅನಿಚ್ಛಿನ್ನಾಂ ಸ್ಥಾಪಯಿತುಂ ಕೋ ವಾ
ಶಕ್ತೋ ಮಹೀತಲೇ * * * ಬಸವೇಂದ್ರಸ್ಯತು
ಪ್ರಾಣಾಃ”

The King of Keladi (Basavappa Nāyaka) writes in his “Śivatattvaratnākara” as follows:—

“ಭಗವಾನ್ ಬಸವೇಶ್ವರಃ * * * ವೀರಶೈವ
ಮತಂ ಸ್ಥಾಪ್ಯ ಪ್ರಕಾಶನಮಕಾರಯೇತ್.”

Mogge Māyidēva writes in his “Śatakatraya” as follows:—

“ಜಯ ಬಸವೇಶ * * * ವೀರಶೈವನಿರ್ಣಯ
ಪರಮಾವತಾರ * * * ಜಗದಾದಿ ದೇಶಿಕ ಪುರಾತನ
ಪುಂಗವ.”

Chāmarasa writes in his “Prabhulinga Līle” as follows:—

“ರಾಯ ಪೂರ್ವಾಚಾರಿ ಸಂಗನ ಬಸವ ಶರಣಾರ್ತಿ.”

Mr. C. V. Vaidya, M.A., LL.B., of the Bombay University, writes in his "History of Mediæval Hindu India," written in English, as follows:—

["Basava's doctrine was so distinct and novel that he must be considered the founder of a new sect."]

Mr. J. N. Farquhar, M.A., D.Litt., writes in his "Primer of Hinduism" as follows:—

["At Kalyan in the Marāṭha country in the 12th century, the prime-minister of the state founded the Vīraśaiva sect."]

Thus it will be seen from some of these investigations, that Basavēśvara alone is the founder of the Vīraśaiva Religion. But if any scholars make more historical investigations and show that the Vīraśaiva Religion was founded by some others prior to Basava, then all the Vīraśaivas will have to accept the same.

Śrī Jagadācharya Virūpākṣa Vodeyar says that Nandīśvara alone is the originator of *Vīraśaivism* according to a dictum of a *Riṣi* which runs as follows:—

"ಚತುರ್ಥಂ ಶಿವಧರ್ಮಾಖ್ಯಂ ಸಾಕ್ಷಾತ್ ಸ್ವಂದೀಶ ಭಾಷಿತಂ."

ADDITIONAL FACTS.

(1) Dr. S. C. Nandimaṭha, M.A., M.R.A.S. (London), writes in the "Sudarśana," a Mahārāṣṭra paper of Sholapur, dated 12th March 1934, that it is the opinion of the scholars that the Vīraśaiva Religion could not have been in existence prior to the eleventh and twelfth centuries A.D. according to historical investigation.

(2) Śrī Gurulingadēvaru of Belgaum (Camp Kāśī) writes in the "Sudarśana," a Mahārāṣṭra paper of Sholapur, that after Basavēśa a certain Śaraṇa by name Kalakēti Brahmayya obtained, at Kāśī, under the name of Śilavantanāyaka, a *Vana* (wood) known as "Harikēśavānanda" from the King Jayachanda in 1185 A.D. and established there a *Jangama Maṭha*, that it fell into the hands of the Mussalmans, that Doḍḍasankaṇṇa Nāyaka, the King of Keḷadi, went on a tour round the country, pleased the *Pādusāha* of Delhi by his valorous deed, obtained help from him and got again the very site and established a *Jangama Maṭha*, that the work "Keḷadinripa Vijaya" written by Lingakavi and the work "Śivalattva Ratnākara" written by Basavarāja Kavi are authorities for the same and that the present "Jangamavāḍi Maṭha" is the same *Maṭha* (mentioned above).

WORDS OF ADVICE TO THE COMMUNITY.

There are no caste distinctions among the Vīraśaivas. There are different occupations. Anybody can take up any occupation. People of all occupations are equals. Differences exist only in religious status. *Bhakta* (layman) has one kind of status and *Guru* (clergyman) has another kind of status. It is the *Bhakta* who becomes the *Guru*. It is the *Guru* who makes the *Bhakta*. Among the Vīraśaivas nothing is won by caste. Everything is won by occupation. One should not become proud that he is a *Bhakta* and one should not become elated that he is a *Guru*. All should work for the Vīraśaiva community on the principle that all who wear *Linga* are one. Lingayets should always wear *Linga* on the body. *Linga* is always a religious symbol for the Lingayets. It should be borne in mind that only the *Vachanas* of Basava and other *Pramathas* are the scriptural authorities of the Vīraśaiva Religion. The Lingayets should be zealous about their religion. They should work for its progress.

[Let Basava be their friend, philosopher and guide and let his *Vachana*—"None is lower than myself and none higher than the *Sivabhaktas*"—be ever their motto.]

APPENDIX.

The Scriptural Authorities of the Vīrasaivas or Lingayets.

There is much confusion as to what the scriptural authorities of the Vīrasaivas or Lingayets are. The *Vēdas* are not their scriptural authority. The chief tenets of the Lingayets which are embodied in what are called *Saṣṭhala* (the six steps to salvation), *Aṣṭāvaraṇa* (the eight environments) and *Panchāchāra* (the five religious observances) are not related in the *Vēdas*. The *Lingadhārana* (the wearing of *Linga* on the body) which is also a distinguishing characteristic of the Lingayets is not treated in the *Vēdas*. The word *Śiva*, which is the name of the deity of the Śiva-worshippers in general, is also not found in the early part of the *Vēdas*. It begins to make its appearance in the *Upaniṣats* in place of the word *Rudra* which is the name of the Storm-God in the "Rigvēda".

Śrī Basavēśvara, though accepts the monotheistic conclusion and the omnipresence of God in the last part of the *Vēdas*, he condemns outright the polytheism of the earlier part of the *Vēdas* and the killing of animals in the *Yejñas* (Sacrifices) which is the essence of the *Vēdas* throughout.

It can be seen from the *Vachanas* of Basavēśvara and his colleagues that it is Basava that gave *Linga* first to Animīṣayya and through Animīṣayya to Allama Prabhu, and through Allama Prabhu to

many others. He also gave *Linga* to Channabasava, who in turn gave *Linga* to Siddharāma. In a dialogue between Allama and Channabasava, as to from whom they got *Linga*, Channabasava says to Allama in his *Vachana* as follows:—

“ಅನಿಮಿಷಂಗೆ ಲಿಂಗವಕೊಟ್ಟಾತ ಬಸವಣ್ಣ. ಆ
ಲಿಂಗ ನಿನಗೆ ಸೇರಿತ್ತಾಗಿ ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ
ಕಂದನು ನೋಡಾ ನೀನು. ಭಕ್ತಿದಳದುದಿಂದೆ ಜೆನ್ನ
ಸಂಗನು ನಾಥನೆಂಬ ಲಿಂಗವನವಗ್ರಹಿಸಿಕೊಂಡೆನಾಗಿ,
ಬಸವಣ್ಣನ ಸಾಂಪ್ರದಾಯದ ಕಂದನು ನೋಡಾ ನಾನು,
ಇಂತೀ ಇಬ್ಬರಿಗೆಯು ಒಂದೆ ಕುಳಸ್ಥಳವಾವ ಕಾರಣ
ಕೂಡಲ ಚನ್ನಸಂಗಯ್ಯನಲ್ಲಿ ಬಸವಣ್ಣನ ಮಹಾಮನೆಯ
ಪ್ರಸಾದ ಇಬ್ಬರಿಗೆಯು ಒಂದೆ ಕಾಣಾ ಪ್ರಭುವೇ.”
(*Vide* Chapter on *Channabasavarāja-
dēvara Sampādane*” in the “*Śūnya
Sampādane*,” by Gūlūru Siddavīraṇṇa
chārya.)

According to Hampeya Hariśvara's “Basava-rājadēvara Ragale”, Basava, at the age of sixteen, quarrelling with his parents, gave up the Brahmanical thread and going to his personal deity Sangamēśvara and sleeping there in a night, dreamt that Sangamēśvara appeared in human form and told him that next morning he would see a *Linga* coming out from the mouth of the image of Nandi (sacred bull) in the temple and that he should wear it on the body. Accordingly, after waking up in the next morning, he found the *Linga* and wore it on the body. From this story it can be inferred that Basava wore the

Linga himself in the presence of the deity and that no one else gave it to him. As the poet Hampeya Hariśvara is one nearer in time to Basavēśvara than the other Lingayet authors, his narration may be more relied upon than those of the later authors.

It can be seen from the above facts that it is Basava that is the cause of all the achievements regarding the Vīraśaiva or Lingayet Religion. In doing all that is necessary for propounding his liberal doctrines, he gave rise to what is called the Vachana Literature which is vast in extent. This Vachana Literature is the source of all the subsequent authorities which rose up after Basava. The Vachana Literature must be considered as the original scriptural authority of the Vīraśaivas.

As regards the *Āgamas* and other works, I have to say a few words. There are what are called twenty-eight *Sivāgamas* which are considered as the authorities of the Vīraśaivas. But the whole of them are not the authorities. The earlier portions relate to the *Saivas* and the later portions relate to the *Vīraśaivas* or *Lingayets*. In the work "Siddhānta Sikhāmaṇi" it is thus stated:—

“ಸಿದ್ಧಾಂತಾಖ್ಯೇ ಮಹಾಕಂತ್ಯೇ |
ಕಾಮಿಕಾದ್ಯೇ ಶಿವೋದಿತೇ ||
ಸರ್ವಿಷ್ಟಮುತ್ತರೇ ಭಾಗೇ |
ವೀರಶೈವಮತಂ ಪರಮ್ ||”

Thus it can be seen that some special portions of the twenty-eight *Sivāgamas* are the authorities of

the *Vīraśaivas*. For the purpose of making a distinction, many authors such as Mogge Māyidēva, Gubbi Mallanārya and others call the special portions as "*Vīraśivāgamas*". By 'special portions' it should not be understood that the *Saiva* portions and the *Vīraśaiva* portions are mixed up. Each is quite separate from the other. If there is a *Saiva* "*Pāramēśvarāgama*", there is a separate *Vīraśaiva* "*Pāramēśvarāgama*". It can be seen that the separate *Āgamas* treating of *Vīraśaivism* or *Lingayetism* have been added later on to the older *Saivāgamas*.

The same thing has been done with the *Purāṇas* also, only in one instance. While all the *Purāṇas* treat of Śiva, Viṣṇu and other matters, the portion treating of *Vīraśaivism* has been added to them *in toto* later on and is given the name of "*Śankara Samhite*".

The *Upaniṣats* also have not been left out. In the earnestness to give prominence to the *Vīraśaiva* Religion, works called "*Lingadhāraṇōpaniṣat*" and "*Vīralaingyōpaniṣat*", treating of the *Vīraśaiva* Religion, have been compiled and added, just as it was done in the case of the *Āgamas* and the *Purāṇas* as mentioned above.

Whatever it may be, as the tenets of *Vīraśaivism* or *Lingayetism* are quite distinct from the tenets of other sects and as *Vīraśaivism* or *Lingayetism* has got an independent characteristic, it is necessary that the religious works of the *Vīraśaivas* or *Lingayets* must be separately grouped together and treated as additional

scriptural authorities, to the independent scriptural authority of the *Vachanas* which stand separate unlike the other works referred to above.

In the order of scriptural authorities, the *Vachanas* of Basava and his colleagues occupy the first rank and the others a secondary rank.

Subsequent to Basavēśvara there have been some departures in some works in point of history and doctrine, which the research scholars must not lose sight of, in forming their judgment about the Vīraśaiva or Lingayet Religion.

It is unfortunate that the independent, bold and anticaste spirit, with which Basava and his colleagues worked in proclaiming their world-wide doctrines and in starting a new schism, began to fall down after about two hundred years from Basava for the reason that some later Lingayets began to be swayed by the influences of the surrounding society with regard to social and religious practices and began to cover up the liberal principles taught by Basava and his colleagues in their *Vachanas* to give a false orthodox appearance to Basava's society.

It is for this reason that, while Basava and his colleagues condemned caste system and the animal sacrifices of the *Vēdas* although they accepted the monotheism of the final part of the *Vēdas*, some of the later Lingayets have made bold to say that their religion is *Vēdic* and have striven to prove it by trying to give an import of *Lingadhāraṇa* to some passages of the *Vēdas*.

Conclusions have to be scriptural authorities, proclaimed in the *Vachanas* by Basava and his colleagues as to the true doctrines of *Vīraśaivism* or *Lingayatism* and not from some later scholars who have deviated from the paths of Basava and his colleagues.

Basava is an original man and has proclaimed his own doctrines and has founded his own schism and has handed down his own scripture.

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